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PAM.
AFRICA
Slavery

# Congo Slavery

A brief survey of the Congo Question
from the humanitarian
point of view.

By

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# The Crimson Flower of Congo Civilization.

THERE are many sad spots in the world to-day—many dark places in Europe as well as in Africa—but does any country throughout the world present a spectacle as heartrending and grievous as poor Congoland ?

The planting of the seed of Central African Empire was accomplished easily enough at Berlin, in 1885, by the celebrated conference of European Powers. Everything was to be as happy as wedding bells, and the "moral and material regeneration" of the Congo native was rapidly to succeed the glorious task of loosing him from the chain of Arab dominion. Europe willed it, and Leopold of Belgium readily accepted the responsibility of carrying out the redemptive programme, whilst the philanthropic world rejoiced that the day-dawn of freedom for the millions of Equatorial Africa drew near.

It is true that when the present writer visited the Congo in 1891 echoes of other than happy voices might be heard. But he could not bear to think that these cries were of more than passing significance. Some official was exceeding his duty owing to the pressure of the porterage problem in the Cataract Region. Oppression might exist—but surely it was personal, local, and temporary. The ideal of government must, of course, be noble and disinterested, after the protestations at Berlin.

But the deeper the roots of the new administration laid hold on Congo soil and the nearer we came to the bud and flower, so eagerly anticipated, the more clearly did those who watched the progress of events discern, that wherever sufficient time had elapsed for the plant to take root and flourish, the colour of bud and blossom and fruit alike was only red—red—red.

We believe that by these blood-red blooms is the character of the Congo government to be known. Like the poppy of Palestine, which

in myriads covers the coast-plains at certain seasons of the year giving the impression of a waving sea of colour—so throughout the new African domain, wherever Belgian feet have trod, the ground has blossomed with this strange crimson flower.

No longer is it a local question—no longer is it a matter for mere occasional observation. Every traveller has seen the plant, and every missionary has noticed its growth and distribution, until it seems that the fitting emblem to characterize the flag of the new dominion ought no longer to be "a golden star of the azure blue of heaven," but a blood-red blossom on the dark background of violated protestations, and of avaricious monopoly.

* * * * *

Murder will out! and the groans of Africa, muffled so long, are at last destined to awaken Europe from her apathetic slumber. Congo officials may try in this year of our Lord 1904, to cover from European gaze the sufferings of mutilated humanity—but they are attempting the impossible. Belgian apologists may endeavour to distract the attention of the public by legal quibbles and brazen denials, but the facts have to be faced, and the day of reckoning is near at hand.

Let the photograph we reproduce speak for itself — it has a message that demands a hearing. It shews a Congo child who was mutilated in a rubber palaver, in which his mother was killed. Such are the results of the desperate rubber *régime* which has blighted the Congo. "Rubber —rubber—at any cost—and quickly!" comes the cry of the monopolist, and the pressure is communicated from the Belgian clique, by means of intermediary officials, until, at last, by the gun of the native sentry it impinges in all its cruel severity upon the helpless inhabitant of the forest land, where grow the rubber-giving vines. And the blame lies not so much at the door of the savage, who in order to inspire the obedience of terror, and secure his toll of rubber, mutilates the defenceless, and raises

MAIMED FOR LIFE.

a hell on earth wherever he is found—as at the door of those who maintain in active operation a system of forced labour so adjusted as inevitably to bring forth the crimson stain wherever it be applied.

It cannot be too clearly emphasized that *the system is fundamentally iniquitous and inhuman.* The axe of united European action must be laid at the root of this tree, and those powers which have solemnly pledged themselves before Almighty God to watch over the welfare of Congo's millions, must carry into effect their self-imposed responsibility, by dealing with the terrible facts which have accumulated to such an extent as seriously to threaten with extinction the government which has begotten and nurtured this abomination of desolation.

We hope and pray that the answer of Europe to the voice of protest raised by the British Parliament, may be such as to warrant a hope that the crimson epoch of Congo mal-administration may speedily be terminated. This pamphlet is issued in order to contribute in some slight measure to this end, and will be followed shortly by a book containing the missionary evidence in full in regard to the administration of Congo-land. That these and all publications intended to enlighten our countrymen concerning Congo Slavery may accomplish their purpose is the sincere desire of the author.

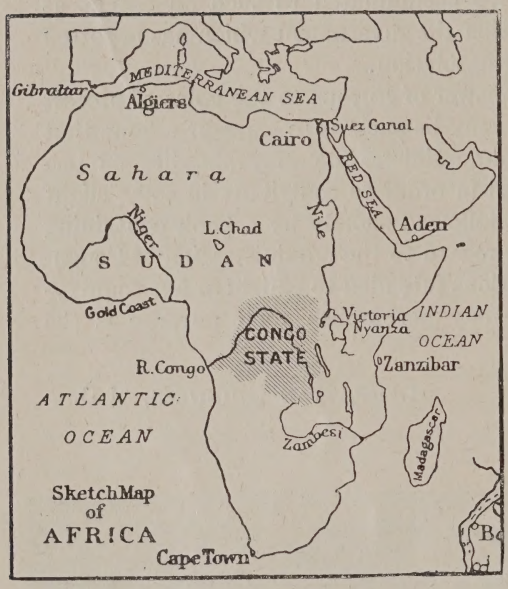
H. Grattan Guinness, M.D.

A GUARD OF THE FOREST WITH TWO PRISONERS.

## PART I.

# The Congo Free State.

## WHAT IS IT?




GEOGRAPHICALLY, the Congo State is a vast section of Western Equatorial Africa drained by the Congo River, and comprising an area of approximately 900,000 square miles. The Congo is so enormous, that if projected to scale upon the map of Europe, it would cover the entire Continent, with the exception of Spain and Portugal on the West, and of Russia on the East. It would embrace in the outstretched arms of its mighty riverine system, all the countries which intervene between the Black Sea and the Bay of Biscay; and between Smyrna in the South, and Upsala in the North. So extensive is the drainage area of this river, that it has been calculated to discharge one million tons of water per second into the Atlantic Ocean.

The State is inhabited by many tribes belonging to the great Bantu Family, but the total population is quite uncertain. It was originally estimated by Stanley at 30,000,000, but the probability is that one third or one quarter of that number would have presented a nearer approximation to the truth, and in recent years the number has been seriously diminished. The European population is between two and three thousand.

Discovered by Livingstone and Stanley, the Congo region has been mainly explored at the instance of the King of the Belgians, who constituted several successive associations for this work.

Sir H. M. Stanley rendered yeoman service in the initiation of one of these, the "International Association of the Congo," which replaced the earlier "Association" and "Committee," and, by 1882, had established numerous stations from the navigable Lower River to Stanley Falls, a thousand miles in the interior.

At the same time France was gradually encroaching from the North upon the Congo Basin, and had already established herself at Stanley-Pool; and England was known to be favouring the historic claims of Portugal to the mouth of the River. Consequently, King Leopold was anxious that some formal step should be taken to render permanent the interests of his Congo Association, and in response to this desire, and in sympathy with the humanitarian professions of the King, the United States, in 1884," recognized the flag of the International African Association as the flag of a friendly government."

Germany and France being both opposed to the claims of Portugal, Great Britain's Convention with that Power was allowed to fall through unratified, and in response to the invitation of Prince Bismarck, all the Powers assembled at Berlin, to finally arrange for the future of the Congo Basin.

The Berlin Conference lasted from November, 1884, till January, 1885, and before the tenth and last sitting took place, every Power had followed the example of the United States of America in recognizing the flag of the Association.

The Anglo-Congo Agreement of December, 1884, by which Great Britain joined in this friendly act, included certain important stipulations with regard to the rights of British subjects to purchase and hold property on the Congo, and engage unhindered in commerce. Special arrangements were also effected whereby

> Every British Consul or Consular officer within the said territories, who shall be duly authorised by Her Britannic Majesty's Government, may hold a consular court for the district assigned to him, and shall exercise sole and exclusive jurisdiction, both civil and criminal, over the persons and property of British subjects within the same, in accordance with British law.

In consequence of this agreement amongst the Powers the newly appointed Congo Government was represented at the final sitting of the Berlin Conference, and tendered its adhesion to the General Act of Berlin.

The opening and closing words of the Conference, spoken by Prince Bismarck, give a clear view as to the object contemplated and effected by that assembly. He said :

> In convoking the Conference, the Imperial Government was guided by the conviction that all the Governments invited agreed in wishing to bring the natives of Africa within the pale of civilization by opening up the interior of that continent to commerce, by giving its inhabitants the means of instructing themselves, by encouraging missions and enterprises calculated to spread useful knowledge, and by preparing the way for the suppression of slavery, and especially of the over-sea traffic in blacks, the gradual abolition of which was proclaimed by the Congress of Vienna in 1815 as the sacred duty of all the Powers.

As the Conference concluded, Prince Bismarck summed up its work in the following words :—

> The resolutions that we are on the point of sanctioning secure to the commerce of all nations free access to the centre of the African Continent. The guarantees

which will be provided for freedom of trade in the Congo basin. . . are of a nature to offer to commerce and the industry of all nations the conditions most favourable to their development and security. By another series of regulations you have shown your solicitude for the moral and material well-being of the native population, and there is ground for hoping that these principles, adopted in wise moderation, will bear fruit, and help to introduce to them the benefits of civilization.

Thus it will be seen that the general Act of Berlin constitutes the

MAGNA CHARTA OF CONGOLAND,

and to this Act the newly recognised Government gave her adhesion, binding herself irrevocably to the great principles of Free Trade and Humanity which the Act was devised to secure.

* * *

The story of the birth of the Free State is UNIQUE in the history of the Nations. Neither by revolution nor by conquest did it come into being, but by the goodwill of Europe and the United States. These facts were clearly recognised and recorded by the Belgian historian, M. Boulger, when he wrote :—

Europe did not say to the King or his representatives :—" You have done so well in Central Africa, you have established so clear a title to its possession, that we assign you the Congo region as your fair share in the partition of Africa, and leave you to govern it as you deem fit ! " The Powers, I say, did nothing of the kind ! They acquiesced with what had been done (the recognition of the Congo flag), and they sanctioned the creation of the State, but they laid down the strictest regulations for its conduct, and they defined the work that was to be accomplished. It was to introduce Civilization into the vast region it had to administer, not as a mere phrase, but as a substantial reality, represented by free trade—by the postal Union—and the extirpation of the slave trade at its very source.

* * *

The anti-slavery and humanitarian aspect of the new Congo rule were again emphasized at the Brussels Conference of 1890, summoned at the suggestion of the late Lord Salisbury. At that gathering United Europe stipulated that *drink* should be excluded from Equatorial Africa, save in the coast region where the traffic had already been established, and that in like manner the *sale of guns and gunpowder* to Congo natives should be prohibited.

This brief survey makes it clear that three links bind Great Britain to Congoland.

1. The Anglo-Congo Agreement, 1884.
2. The Berlin Conference, 1884–5.
3. The Brussels Conference, 1889–90.

Englishmen, therefore, have every right to ask

## HOW IS IT ADMINISTERED?

The answer to that question is painfully simple. Rubber exists in enormous quantities in the Congo region and can only be obtained by the natives, who collect the sticky exudation from the clambering vines of the forest. But all labour is repugnant to the Congolese ; their simple wants are easily satisfied and they have no desire to acquire the white man's wealth. Consequently, the Government of the Congo Free State, with Leopold II. as its absolute head, found itself face to face on the one hand with an unlimited amount of available wealth which it desired to appropriate, and on the other with the indolent and practically defenceless native. The temptation proved too strong. Regardless of humanitarian motives, the King established the system which, apparently innocent at first, has grown into an atrocious form of modern slavery, demanding absolute condemnation on the part of all civilized peoples. The system began in 1887, when Government claims were put forward with regard to all vacant lands in the Congo State (*i.e.*, lands on which native villages were not actually established). This claim was soon interpreted to mean that all the upper Congo, with its valuable products of ivory and rubber, belonged solely to the new Government, and thus the natives, with a single stroke of the pen, were expropriated from their forest possessions and reduced to the position of tenants on the land of King Leopold. The Concessionaire Régime was next established, under which nine-tenths of the Congo Free State was handed over to a series of great Trade Monopolies. These now dominate the entire country and exploit native labour to secure the ingathering of the rubber. Thus, all legitimate trade has been killed, and the State, which holds 50 per cent. of the shares in these Trusts, supports their operations with the power of its native soldiery, now numbering sixteen thousand.

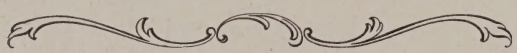
The method by which the State officers and agents of the Indiarubber Companies alike endeavour to secure the rubber, is by requiring the natives of all villages within hail of their various centres to bring in 2 kilos (4 lbs.) of rubber per man every fortnight. The local agent receives this rubber, weighs it, and stores it in sheds erected for the purpose, paying the natives at the rate of about 2d. per lb. for his trouble—an absolutely absurd figure considering that the rubber fetches 3s. per lb. on the European market. In the event of an insufficient amount being gathered by any unfortunate individual, the agent inflicts on him a severe flogging with a strip of hippo-hide called a " chicotte." Twenty-five blows is supposed to be a maximum punishment, but fifty and one hundred are not infrequently given.

But the mere fact of an agent requiring natives to bring in rubber would of course be insufficient to secure the desired supply, unless he were effectively backed by the armed native sentries who are quartered

in the various villages. These "guards of the forest" as they are called are frequently blood-thirsty cannibals, who wreak personal vengeance on the miserable beings whom they drive to work, and are a perpetual menace to the down-trodden people.

They practically constitute an irregular army, numbering probably about fifteen thousand men, which in the employment of its almost irresponsible power, has slaughtered countless thousands of helpless people. Should the hapless natives rise in desperation against their murderers, the Free State soldiery is invoked and wholesale legalised slaughter ensues.

This is the system which Europe is now called upon to condemn. Whilst the Congo Government continues to declare that these abuses have never existed or are, at any rate, matters of the past, the following testimonies describe the present condition of the Free State as seen by men living there to-day. The pitiful story speaks for itself and calls upon the civilized world to restrain the hands of those who have lost sight of all humane considerations in gratifying a feverish lust for gold.



# Be Strong.

—JOSHUA I. 5-7.

**Be strong!**
**We are not here to play, to dream, to drift,**
**We have hard work to do, and loads to lift.**
**Shun not the struggle; face it. 'Tis God's gift.**

**Be strong!**
**Say not the days are evil—Who's to blame?**
**And fold the hands and acquiesce—O, shame!**
**Stand up, speak out, and bravely in God's name.**

**Be strong!**
**It matters not how deep intrenched the wrong,**
**How hard the battle goes, the day how long;**
**Faint not, fight on! To-morrow comes the song!**

—MALTBIE D. BABCOCK.

## PART II.

# The Present Condition of the Congo Free State.

### IN THE DOMAINE DE LA COURONNE.

*By the Rev. A. E. Scrivener, of the Baptist Missionary Society.*

SPECIAL interest attaches to the evidence of the Rev. A. E. Scrivener, who describes in the *West African Mail* of January 8th, a journey he made during July, August, and September last through the *Domaine de la Couronne*, a patch of country surrounding Lake Leopold and stretching for about 300 miles towards the east. It is administered by a committee of three persons nominated by Royal decree, and the disposal of its produce is entirely left to King Leopold, who, according to the Belgian Premier, uses its revenues to create or to subsidise "works, industries, and institutions of general utility, both in Belgium and on the Congo."

Mr. Scrivener went to the Lake, with a company of fugitives who wished to visit their relatives there. The party, consisting of a caravan of thirty-two, including a widow who wanted to see her mother near the Lake, started on August 18th. For three days they passed through a sparsely populated country; on the fourth they found a miserable village of four huts containing seven men and women and a few children.

They said they were runaways from a district a little distance away, where rubber was being collected. They told us some horrible tales of murder and starvation, and when we had heard all, we wondered that men so maltreated should be able to live without retaliation. The boys and girls were naked, and I gave them each a strip of calico, much to their wonderment. They had never in all their lives held so much wealth in their hands. I doubt whether or not they used the clothing after I left. The broad road we had seen was a relic of the days when the rubber war was in full swing, and the people of that district had been compelled to collect it by the ton. The country had been depopulated, hence the difficulty in finding roads, the unburnt grass and increase in buffaloes. A man from the village came with us as guide. We had to retrace our steps, and were soon on the old rubber road, as they call it. . . . In the afternoon we passed a ruined mud house, and were told that this had been a rubber post with soldiers in charge, but that since all the people had run away, it had to be given up. Later on we saw still more numerous sites where only recently thousands of people had been living. Cassava was still growing in the plantations, and bananas were rotting on the trees. Here and there a few blackened sticks showed where the huts had been, and sometimes huts were seen

fairly well preserved with the cooking utensils lying about; but never a man, or woman, or child, all as still as the grave. A little farther on we found another deserted rubber post. This one had evidently been quite an imposing affair, and although I heard it had been abandoned for more than two years, it still looked as if at one time it had been a place of considerable importance. But I was assured that at no time had a white man been resident there, but only a soldier with a few raw helpers. The white man had made occasional visits, and yet the whole district was practically cleared of every vestige of population.

A. E. Scrivener

At the next station the party reached, Mbolo, there were plentiful signs of a former population and spontaneous stories of the most atrocious deeds came from the people yet remaining.

I heard later on, when nearer the lake, that the famous, or rather infamous, ——— had been resident at Mbolo only seven months; that he had found it, as thing go in this land, very well populated, and that he left it a waste."

After passing through many more miles of deserted country another village was reached where:—

Three chiefs came in with all the adult members of their people, and altogether there were not 300. And this where, not more than six or seven years ago, there were at least 3,000! It made one's heart heavy to listen to the tales of bloodshed and cruelty. And it all seemed so foolish. To kill the people off in the wholesale way in which it has been done in this lake district, because they would not bring in sufficient rubber to satisfy the white men—and now here is an empty country and a very much diminished output of rubber as the inevitable consequence. . . .

Another day they arrived at a big state station.

All was quiet, and I began to wonder whether the white man was at home. But as we approached the houses we saw that the soldiers, and in fact the whole station, was drawn up on parade to salute me. The white man, in full uniform, with drawn sword, approached and saluted, the bugles sounded a fanfare, and the whole crowd presented arms—or at least all who had arms. I felt sorry for the officer. I found out afterwards that he had heard of my approach and thought I was a State official of high rank. I introduced myself, and after he had dismissed the soldiers and nondescripts, he took me to a fine-looking two-storied house. It was all very nicely prepared. After a bath and a little rest, I had a walk round the station with the official. I never saw a place better kept, down to the smallest detail. I had heard nothing but good of this particular white man and on the station I saw nothing that I could take much exception to. Everything was on a military basis, but so far as I could see the one and only reason for it all was rubber. It was the theme of nearly every conversation, and it was evident that the only way to please one's superiors was to increase the output somehow. I saw a few men come in, and the frightened look even now on their faces tells only too eloquently of the awful times they have passed through. As I saw it brought in, each man had a little basket

containing say four or five pounds of rubber. This was emptied into a larger basket and weighed, and being found sufficient, each man was given a cupful of coarse salt, and to some of the headmen a fathom of calico. The rubber store at this station was a really very fine erection, and would have made a splendid church. I heard from the white men and some of the soldiers some most gruesome stories. The former white man (I feel ashamed of my colour every time I think of him) would stand at the door of the store to receive the rubber from the poor trembling wretches, who, after, in some cases, weeks of privation in the forests, had ventured in with what they had been able to collect. A man bringing rather under the proper amount, the white man flies into a rage, and seizing a rifle from one of the guards,

SHOOTS HIM DEAD ON THE SPOT.

Very rarely did rubber come in but one or more were shot at the door of the store—"to make the survivors bring more next time." Men who had tried to run from the country and had been caught, were brought to the station and made to stand one behind the other, and an albini bullet sent through them. "A pity to waste cartridges on such wretches." On ——— removing from the place his successor almost fainted on attempting to enter the station prison, in which were numbers of poor wretches so reduced by starvation and the awful stench from weeks of accumulations of filth, that they were not able to stand. Some of the stories are unprintable, and much that I heard would never pass muster in a Court. But there were too many witnesses, and the consistencies were too many for all to be lies.

Under the present *regime* a list is kept of all the people. Every town is known and visited at stated intervals. Those near the posts and stations are required to do various tasks, such as the bringing in of timber and other building material. A little payment is made, but that it is in any respect an equivalent would be absurd to suppose. The people are regarded as the property of the State for any purpose for which they may be needed. That they have any desires of their own, or any plans worth carrying out in connection with their own lives, would create a smile amongst the officials. It is one continual grind, and the native intercourse between one district and another in the old style, is practically non-existent. Only the roads to and from the various posts are kept open, and large tracts of country are abandoned to the wild beasts. The white man himself told me that you could walk on for five days in one direction, and not see a single village or a single human being. And this where there was formerly a big tribe!

This station left behind, the party went on again through storms and floods and passing miles of deserted villages until they reached Ngongo, where the friends they had come to see were living.

Soon a crowd collected and as one by one the surviving relatives of my men arrived, some affecting scenes were enacted. There was no falling on necks and weeping, but very genuine joy was shown and tears were shed as the losses death had made were told. How they shook hands and snapped their fingers. What expressions of surprise—the wide-opened mouth covered with the open hand to make its evidence of wonder the more apparent. It was two o'clock when we arrived, and though we were in the tropics it was chilly enough for a fire, and soon wet things were taken off, and with dry garments I was able to make a little inspection of the place about which I had heard so much. So far as the State post was concerned it was in a very dilapidated condition, and this perhaps was all the more noticeable coming so recently as we had from so well-kept a place as Bongo. On three sides of the usual large quadrangle there were abundant signs of a former population, but we only found three villages—bigger indeed than any we had seen before, but sadly diminished from what had been but recently the condition of the place. Some of the huts were bigger and better made than usual, and I could not help remarking on the fine physique of many of the men and women. There was one chief who stood well over six feet.

Soon we began talking, and without any encouragement on my part they began the tales I had become so accustomed to. They were living in peace and quietness when the white men came in from the Lake with all sorts of requests to do this and that, and they thought it meant slavery. So they attempted to keep the white men out of their country but without avail. The rifles were too much for them. So they submitted and made up their minds to do the best they could under the altered circumstances. First came the command to build houses for the soldiers, and this was done without a murmur. Then they had to feed the soldiers and all the men and women—hangers-on—who accompanied them. Then they were told to bring in rubber. This was quite a new thing for them to do. There was rubber in the forest several days away from their home, but that it was worth anything was news to them. A small reward was offered and

A RUSH WAS MADE FOR THE RUBBER.

"What strange white men, to give us cloth and beads for the sap of a wild vine." But soon the reward was reduced until at last they were told to bring the rubber for nothing. To this they tried to demur, but to their great surprise several were shot by the soldiers, and the rest were told, with many curses and blows, to go at once or more would be killed. Terrified, they began to prepare their food for the fortnight's absence from the village which the collection of rubber entailed. The soldiers discovered them sitting about. "What, not gone yet?" Bang! bang! bang! and down fell one and another, dead, in the midst of wives and companions. There is a terrible wail and an attempt made to prepare the dead for burial, but this is not allowed. All must go at once to the forest. Without food? Yes, without food. And off the poor wretches had to go without even their tinder boxes to make fires. Many died in the forests of exposure and hunger, and still more from the rifles of the ferocious soldiers in charge of the post. In spite of all their efforts the amount fell off and more and more were killed. I could not hear of any white man being directly connected with this slaughter. It seems to have been the work of four or five soldiers sent to take charge of that district. I was shewn round the place and the sites of former big chiefs' settlements were pointed out. A careful estimate made the population of, say, seven years ago, to be 2,000 people in and about the post, within a radius of, say, a quarter of a mile. All told they would not muster 200 now, and there is so much sadness and gloom about them that they are fast decreasing.

We stayed there all day on Monday and had many talks with the people. On the Sunday some of the boys had told me of some bones which they had seen, so on the Monday I asked to be shewn these bones. Lying about on the grass, within a few yards of the house I was occupying, were numbers of human bones, in some cases complete skeletons. I counted thirty-six skulls, and saw many sets of bones from which the skulls were missing. I called one of the men and asked the meaning of it. "When the rubber palaver began," said he, "The soldiers shot so many we grew tired of burying, and very often we were not allowed to bury, and so just dragged the bodies out into the grass and left them. There are hundreds all round if you would like to see them." But I had seen more than enough, and was sickened by the stories that came from men and women alike of the awful time they had passed through. . . . .

So much for the journey to the Lake. It has enlarged my knowledge of the country very considerably and also, alas, my knowledge of the awful deeds enacted in the mad haste of men to get rich. So far as I know I am the first white man to go into the *Domaine Privé* of the King other than the employees of the State. I expect there will be wrath in some quarters, but that cannot be helped.

# IN THE LOLANGA DISTRICT.

*By Mr. Charles Bond, of the Congo Balolo Mission.*

MR. CHARLES BOND.

No language can describe the horrors of the system which allows the present treatment of the natives. The traders do not attempt to hide this state of things from our gaze—it is done openly. I and my fellow workers see it at work everywhere. In fact, some of the traders themselves will admit—"*no guns, no rubber.*"

Is it cruel to allow a gigantic trust to keep for its own use an army armed with rifles? These soldiers, "the Forest Guard," are stationed in the various towns, eight or ten guns to 5,000 to 10,000 people, for the sole purpose of compelling the natives to bring in the "rubber." The army in the A.B.I.R. Concession will not number less than 1,000 men; possibly the number may extend to 5,000. It is needless to say that these armed natives use the power which the gun represents to furnish themselves, at the expense of their own kin, with all the luxuries of life available.

### TYRANNICAL OPPRESSION.

Is it cruel to make all the men and many of the women of a town work seven days per week at what are called State impositions? For the bulk of this work they receive a nominal acknowledgment. The head officials of the State Government in the Equator district oppress the people of this town in this tyrannical manner.

Is it cruel to make 100 women work in a coffee plantation two days per week without pay. The most provoking item of this work lying in the fact that the coffee is never gathered—it always drops off the trees to rot. This is another sample of the "humane" treatment dealt out to the natives by their "protectors."

Is it cruel to shoot down indiscriminately men and women on their own doorsteps, because the taxes—supplies of rations—are in arrears? This has been done by the State officials of the Bangala district, at a series of towns called the Mongondo towns, about 15 miles from here. The natives will point out the graves of a number so killed last May, and can give the names of at least ten men and women who were killed at that time.

Is it cruel to tax a people in kind, with an article of which they possess absolutely nothing? This is the case in the towns just referred to, the

article being one live goat per fortnight. The natives say they have to go four days' journey to purchase a goat, at a cost of 2,000 to 3,000 brass rods. They receive from the State officials at New Antwerp for the same animal the handsome sum of 80 rods.

Is it cruel to seize the wealth of the natives under the pretext of fines for misconduct in supplying the State steamers with firewood, or some other item of forced labour? At Lolanga this idea has been practised upon to the tune of one hundred and twenty thousand brass rods within a space of eighteen months from a population of (men, women and children) less than 1,500 souls. Some of the children had to be sold into slavery in order that their parents might furnish their portion of the rods. These rods represent £240 English money, and represent far more than that amount to the native. A man worth ten thousand rods is a small lord.

Is it cruel to put men in the chain, *i.e.*, in prison for weeks at a stretch without any trial whatever, and for no fault of their own, simply because some of their neighbours were short in their weekly supply of rations? This is done regularly at the State post at Coquilhatville.

### HANDS CUT OFF.

I have the evidence of a number of men, working for us at the present time, that at their town—on the Bosomba River—numbers of men have been killed outright, and others have died from having their hands cut off, because they would not submit to the demands of the traders. You will ask, "Why do they not report the matter to the State?" Let them answer, "We should not be believed; they would put us in the chain at once." We say: "Why don't you place the dead and mutilated bodies in your canoes and bring them down to convince the State men?" They answer—and we know the words to be only too true: "We could never get past the sentries and white men without being caught." However, all the people mutilated do not die, as the State officials have had ocular demonstration quite recently.

Let all lovers of justice and freedom agitate until either the native is left to rule himself or until a righteous Government is administered in this country by Europeans. I believe the latter to be preferable in the interests of the native.

**"They are slaves who fear to speak,**
**For the fallen and the weak;**
**They are slaves that will not choose**
**Hatred, scoffing and abuse,**
**Rather than in silence shrink**
**From the truth they needs must think;**
**They are slaves who dare not be**
**In the right with two or three."**

*Lowell.*

## IN THE BANGALA DISTRICT.

*By the Rev. J. H. Weeks, of the Baptist Missionary Society.*

John H Weeks

THE Bangala district of the Upper Congo is not in a rubber-producing zone, but its people are cruelly taxed for military recruits, for labour and for food-stuffs. The latest evidence as to the condition of its people is given by the Rev. J. H. Weeks, whose experience of the Congo dates back more than twenty years. It is contained in letters addressed by him to the Commissaire of the district. The first of these, dated from Monsembe, June 13th, 1903, produced no official reply either from the Commissaire or the Governor-General, to whom it was afterwards sent, but made public through the columns of the *West African Mail*, it forms an important contribution to the present controversy. By a series of statements, Mr. Weeks shows that one of the finest tribes of the Congo Free State is becoming rapidly extinct in consequence of the outrageous treatment to which it is subjected. To give a single instance:—"In 1890, there were over 7,000 people between Monsembe and Bokongo. In 1900, there were very few over 3,000, and now there are not many above 1,000." The same decrease may be noted in the surrounding districts, and is attributed by Mr. Weeks to four principal causes.

(1) The continual deportation of young men (and in a lesser degree of young women) to serve as soldiers and workmen for the State, and the very few that ever return home. (2) The flight of the people from the river to get away from oppressive taxation, and (3) The burden of taxation which is becoming heavier for each person because fewer are left to share it.

"It was some time in 1896 that the people in this district were first taxed, and the tax was then fixed, I presume, according to the population of the district. Since then THREE-FOURTHS OF THE PEOPLE HAVE BEEN DEPORTED, FLED, OR DIED, yet the tax has not been reduced one iota to relieve a broken-spirited, diminished and dying people. Again, in 1890-95 goats exchanged hands for 100 to 150 rods; from 1896 to 1901 the price rose steadily to 800 rods; and now in 1903, the price ranges from 1,500 to 2,500 rods. Yet, notwithstanding the high price of goats and the decrease in population, the tax in goats and fish, which was doubled in 1897, has remained the same ever since."

(4) The imposition of whimsical fines, out of all proportion to real or supposed offences.

"As an example of this, take the recent visit of 'Mabata' (a Congo State official) to this town. He quartered himself, with over twenty soldiers and many paddlers, twice on a people that had broken no law and had refused no demand of the State. The second time he came, because food for his increased crowd was not forthcoming at once, he took the chief, Mangumbe, appointed by the State itself, and carried him as hostage to his sleeping camp some miles up river until the food arrived. He also demanded from this Monsembe district of 300 people 8,000 rods, and although he was frequently asked the reason for such a demand, he never deigned to give one.

Among the 800 people that comprise the districts below us, viz., Bongwele, Malele, Bokomela, Mungundu, and Bokongo, he quartered himself and his men for over a month, which sadly taxed their resources, and in addition demanded and tied up people until he obtained nearly 50,000 rods from them."

Naturally, under such conditions the people lose all interest in life.

"In 1890 all towns were well kept, clean and tidy, with neatly-built houses; now they are ill kept and very slovenly, because at any moment the inhabitants fear they may have to flee to the bush for refuge or have their towns looted and burned through inability to meet some heavy demand. Then, also, there was some security for life and property, for men defended them by the strength of their arms; now there is no security for either. . . . It may be said that the State pays for what the natives take to Bangala, but the remuneration paid is less than one tenth of the real value. And the natives are forced to take produce to the State under threat of having their towns burned down, and have to accept for their goods what is given them."

In a subsequent letter to the Commissaire dated November, 1903, Mr. Weeks gives a full list of the people killed by Mabata on one occasion, twenty-two in all—10 women, 11 men, and 1 girl, and in another table shows the price paid for 31 goats—21 persons and 29,900 rods. Thus he proves conclusively that men and women are actually sold into slavery in order to provide the white man's table with food.

The letter concludes :—

"In the districts of Bokongo, Bongondo and Bokomela last April there were, counting men, women and children, not more than 700 people, yet because they owed you a few goats, Mabata and his crowd quartered themselves on them for a month, fined them 50,000 rods, killed 22 of their men and women, besides carrying some into captivity. I have just counted those places again, and there are not more than 500 people left, so that in six months there is a decrease of 200. In another two or three years, at this rate of decrease, you will have nothing down there to govern but palm trees and bush.

I deeply regret having to write this letter to you, but I cannot sit quietly and see these unfortunate folk crushed out of existence by oppression and cruelty, without making a protest in the name of religion and humanity."

A GROUP OF VILLAGERS BRINGING IN RUBBER.

## IN THE BONGANDANGA DISTRICT.

*By Mr. G. S. Jeffrey, of the Congo Balolo Mission.*

MR. JEFFREY.

THIS part of the Upper Congo has been the scene of atrocious cruelty and murder in connection with the rubber *régime*: and we hope to publish later the abundant evidence in our possession. In the meantime, the following paragraph from one of Mr. Jeffrey's letters describes the condition of Bongandanga in the early part of last year.

"The Trading Company have now a different system in order to get rubber. Ten guards, with rifles, are apportioned to S——, who live there, and come in once a fortnight with the rubber; ten also to B——, and two to several other villages. This means that the country is in the hands of these merciless fellows, who oppress, abuse, rob, and kill at their pleasure. Mr. L——, who is here with his farm, fowls, goats, &c., told me to-day that he was only producing 5½ tons per month, and that, although the director had promised to send him another agent, he now writes that he cannot do so unless 7½ tons are forthcoming per month. This is impossible, as every available man is working rubber, and that with a gun behind him. The laws that appeared to come into force just before you left here are now considered nil, and we have the terrors of the gun, the wretched prison life and work; the chicotte; the chain; the transport down river, and other offshoots of oppression too numerous to mention The place is greatly changed. They have made a new line of town, but the houses are scattered and poor. The people are tyrannized over by the sentries, and therefore spend most of their time in the bush. I have been able to get very few people together, apart from the children. L—— is a sentry now, a scamp and traitor amongst his own kith and kin."

## PART III.

# The Mutilation of Natives.

## AN ANSWER TO A GOVERNMENT EXCUSE.

*By H. Grattan Guinness, M.D.*

ALTHOUGH the mutilation of natives has been one of the most common Congo atrocities, it is either entirely denied by the supporters of the State, or, if admitted, explanations are offered which will not bear the slightest investigation. We are thus continually assured that the strongest repressive measures are taken with regard to this particular type of horror; but that allowance must be made for the persistence of native customs so difficult to eradicate; and for the zeal of newly-enrolled recruits who desire to distinguish themselves by some deed of valour.

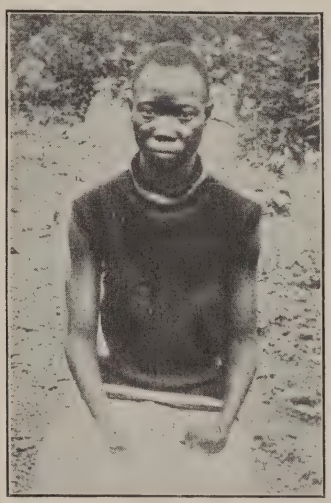
Now what are the facts of the case? Missionaries laboured on the Congo for years before the great Trusts came into being, and the early stations of the Congo Balolo Mission were established before the sway of the Congo Free State itself was definitely pronounced on the Lulanga and Lopori rivers. We knew the native as he was in all his social life—his internecine warfare—and his cannibalism and cruelty. We knew his customs intimately and we desire to make it clear that to our knowledge the natives never mutilated their victims by cutting off their hands. Why should they? It would be useless for cannibal purposes! When journeying through that region I have seen terrible horrors perpetrated in the latter connection; arms and legs amputated, and bodies carved in a most dreadful way; but never have I known of a hand being cut off. If mutilation of an enemy were contemplated, the native had recourse to decapitation and the skulls of their foes often decorated the stakes surrounding their villages. I have travelled amongst the wild Ngombe before they came under missionary influence or were hunted in the rubber warfare of recent years, and though they were amongst the fiercest of the Congo tribes, and proved their valour by the successful way in which they held their own against the demands of the Abir Company, yet neither I nor my friends living on the spot ever saw or heard of such a custom. I nearly lost my life at the hands of the cannibals of Bongwongo, and have good cause to remember my visit to their villages. If anywhere, then amongst these wild Ngombe one would have expected to have discovered such a native custom had it existed, but I am convinced that they never practised the mutilation referred to.

It was reserved for civilization to introduce this certificate of death, and the reason is not far to seek. European agents or State officers wished to be assured of the efficacy, let us say, of a punitive expedition against

some recalcitrant natives. They themselves might not wish to be present in person, and the best way to ascertain what was actually accomplished by their forest guards, and to prevent the latter wasting their cartridges, was by requiring this gruesome evidence of their doings.

Further, in the ordinary way, these sentries were expected to secure certain fixed quantities of rubber from their districts, or if the amount ran short to give evidence that they had at any rate brought the requisite pressure to bear upon the natives. And so a tale of hands frequently had to make up for a rubber shortage. This practice is now a recognized form of atrocity, and has for some years been practised, alas, not so much upon the dead as on the living.

Just as the storm is followed by its aftermath, so this hideous practice, engendered by cruel and unscrupulous Europeans—though now, in public at least, abandoned by them, owing to the urgent representations which



have been made upon the subject—has been followed by its unavoidable consequence. The " guards of the forest " on their own account carry on more or less frequently the similar though more terrible habit of mutilating the living, of which the photographs we print are cases in point. It has grown into a wanton act of cruelty used to intimidate the people, and secure the trembling obedience of the helpless villagers abandoned to their despotic sway.

With regard to the relation of Belgian officials and Concessionaire agents to this atrocity, I could quote voluminously, but will content myself with giving the *evidence of five missionaries, who are now in this country* owing to health considerations. And, as it may tend to impress some minds with the accuracy of their statements, the latter have been sworn before a Commissioner of Oaths, and are thus statutory declarations.

## DECLARATION No. I.

I, EMILY BANKS, now residing at Congo Villa, Uppleby Road, Upper Parkstone, in the county of Dorset, Widow, do hereby solemnly and sincerely declare as follows :—

1. I resided in the Congo Free State with my late husband, Rev. Charles Blair Banks, as Missionaries under the American Baptist Missionary Union from the year 1887 to the year 1899 save and except two furloughs of eighteen months each. During the first two years we were stationed at Wangata and during the rest of the time at Bolengi both places being in the Equator District.

2. On December 14th, 1895, a sentinel passed our station of Bolengi driving before him a poor woman who was carrying a basket of human hands. My husband now dead, Mr. Sjoblom now dead, and myself went down the road and ordered the sentinel to put the hands on the road that we might see how many there were. We counted eighteen right hands, all of them smoked, and from their size we could judge that they had belonged to men, women and children. The sentinel was very angry with the woman because she had dropped one hand on the way, and there should have been nineteen. Doubtless some of the victims were relations of the poor creature who was forced to carry the basket of hands from her village to the State Commissaire.

The following is a verbatim entry of the event taken from my diary, which entry was made by me therein on the very day of the occurrence.

December 14th, 1895. The poor people amongst whom we live are sadly treated by the State. Only just now I saw with my husband and his colleague Mr. Sjoblom, 18 hands dried and which had been cut off their victims four days ago by the servants of the State.

A slave caught alive from the same town was made to carry the basket containing the right hands of her own people.

This has been the practice of the Commissaire of our district for a long time, but this is the first time I have seen the dried right hands we have heard so much about, and which are carried to the Commissaire so that he may know without doubt how many have been killed, and thus giving his soldiers no chance of letting their fellow country-men off.

If food is wanted and the natives say they have none, they are shot down, their huts burnt, and all their stuff stolen. This is called war, and the stolen goods spoils of war.

O how cruel is man when placed over the weak and ignorant. They call this " Congo Free State ! " Alas, never was such bondage known till the " Free State " came turning out the natives of the soil, slaying, burning and capturing them every month of the year.

The Commissaire told Charlie (my husband) he would burn out " Bolengi if we were not here ! "

And I make this solemn Declaration conscientiously believing the same to be true, and by virtue of the provisions of the Statutory Declarations Act, 1835.

## DECLARATION No. 2.

I, THEODORA MCKENZIE, of "Bonginda," 33, King's Terrace, Scott's Road, Leyton, Essex, do solemnly and sincerely declare that having lived amongst the cannibals of the Upper Congo from the year 1889 until 1895 with the exception of one furlough of about eighteen months, and having travelled extensively on the Lulanga and Lopori affluents of the main river, in the days that preceded the establishment of the Rubber Trusts and when even the influence of the Free State itself was only slightly apparent, it is my deliberate conviction that the horrible custom of hand-severing was quite unknown to the natives. As I was thoroughly acquainted with the habits of the people and spoke their language, such a practice could not possibly have escaped my attention.

And I make this solemn declaration conscientiously believing the same to be true. By virtue of the Statutory Declarations Act 1835.

## DECLARATION No. 3.

I, DANIEL HAYES, of 10, Harley Street, Bow, London, E., Baptist Minister, having been resident as a missionary on the Congo from the year 1894 to 1897, do solemnly and sincerely declare that one Sunday morning in the middle of June, 1896, and while divine service was being conducted in the church, three soldiers passed our station and proceeded to an adjacent town known as Bonkanda, landed and, for no valid reason whatsoever, fired upon the residents and without even apprising them of their intention. The people being terrified fled into the grass and to the bush, but all did not escape, for one old chief was overtaken, shot through the heart, and his right hand severed. A slave too was overtaken and ruthlessly shot, his hand also being cut off. Continuing to pursue they came across a little boy about seven years of age, severed his hand and left him to die in the grass where they had found him. After the soldiers left Bonkanda two of them came up river in a canoe while the capita, or headman, walked through the villages and reached Bonginda Station just as we were coming out of the church. He came straight up to me and pointing to the river said, "See what I have done," whereupon the other two soldiers held up the hands. He then became very personal and told me that what he had done to the natives he could do to me. I said "Load your gun then with shot." He gesticulated wildly and said, speaking of the strength of the Belgians relative to that of the British, "You English people are like water, you have no strength, no soldiers, no guns, but Bula Matadi has plenty." I assured him that if he executed his threat he would soon see whether the English had any strength or not. He apparently, however, thought that discretion was the better part of valour, and with great excitement and high talk he joined the other two soldiers in the canoe and went back to his master known as Monsieur Putzes of Boyeka factory, who had commanded him to go and kill the people. My colleagues and I examined the corpses of the chief and slave but did not see the boy because his parents had taken him away, but several of our church members followed and found the lad. He was still alive when I left Bonginda in January, 1897. It is a falsehood to say that hand-severing is a native custom. The truth is that the Administration is doing its best to bring this practice about, rather than stamp it out.

2. About four o'clock one day during the same year ten soldiers, who all day had been killing and plundering the Ngombe towns on the opposite side of the Lulanga river, came across to Bonginda obviously to buy food. When they had gone into the town two of our native Christians called me to inspect the canoe which had been left in the charge of a single native. I requested the latter to remove some mats which lay in the canoe, and when he had done so I saw about fifty human hands covered with blood and recently severed. One of my helpers counted the hands. When the soldiers knew that I had discovered their abomination they were greatly enraged.

And I make these solemn declarations conscientiously believing the same to be true. By virtue of the Statutory Declarations Act 1835.

## DECLARATION No 4.

I, PETER WHYTOCK, of Grove Street Institute, Glasgow, do solemnly and sincerely declare that having lived amongst the cannibals of the Upper Congo from the year 1889 until 1892, and having travelled extensively on the Lulanga and Lopori affluents of the main river in the days that preceded the establishment of the Rubber Trusts, and when even the influence of the Free State itself was only slightly apparent, it is my deliberate conviction that the horrible custom of hand-severing was quite unknown to the natives. As I was thoroughly acquainted with the habits of the people, and spoke their language, such a practice could not possibly have escaped my attention. I have seen various abominations on the part of the natives but am quite persuaded that the mutilation referred to was not known.

And I make this solemn declaration conscientiously believing the same to be true. By virtue of the Statutory Declarations Act 1835.

## DECLARATION No. 5.

I, WILLIAM WILKES, of Harley House, Bow, London, E., having been resident on the Congo as a missionary from the year 1894 to 1898, do solemnly and sincerely declare that in the month of October, 1895, Mr. Engeringh of the Abir Company, told the people from the village of Lifumba that they must bring in more india-rubber than they had been in the habit of doing. The latter, who were producing well up to the specified standard, said that they could not bring in an extra quantity. As some of them were frightened at the probable reprisals to which they might be subjected, they did not put in an appearance on the next occasion when they were supposed to bring in their rubber, and the Agent immediately sent off a number of soldiers to fight their village. After three days the men returned carrying with them the hand of a poor man whom they had murdered. As they passed through our mission station I myself saw the hand.

The soldiers also told me that they had killed a little lad who was running by the side of his mother, and trying to escape into the bush. When they fired at the woman they killed the boy.

Doubtless the slaughter would have proved very much greater had not the people managed to make good their flight into the bush.

Mr. Engeringh told me that he had forbidden the soldiers shooting either women or children; but when they disobeyed his injunction it seemed to me that the men were never punished.

And I make this solemn declaration conscientiously believing the same to be true. By virtue of the Statutory Declarations Act 1835.

## THE FOLLOWING POINTS SHOULD BE NOTED

with regard to the cases described in the preceding declarations:—

1. These observations of atrocities by natives on natives, were made *on the mission stations* of the American Baptist Mission, and of the Congo Balolo Mission. In the nature of things, such outrages are rarely subjected to the scrutiny of missionaries. As a rule, the darkness of the forest has alone witnessed such deeds of horror.

2. No process of denial can alter these facts.

3. No excuses can palliate such mutilations.

4. In each case officials, either of the State or of the Rubber Concessions, were directly involved.

5. It is against the ascertained facts to impute these abuses to native custom.

6. The instances given are only samples of what has happened in thousands of cases which have never been brought to light.

7. Mutilations of an unprintable nature have been demanded by white men on the Congo, and of these more will be known before long.

"Is true Freedom but to break,
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true Freedom is to share
All the chains our brothers wear,
And, with heart and hand to be
Earnest to make others free!

## PART IV.

# The Case in a Nutshell.*

## A FACT
AND
## A QUESTION.

5,000 tons of Rubber are sold annually on the market of Antwerp.

Why do the natives gather it?

## HOW IT WORKS OUT.

About sixpence a fortnight, or less, is the usual "remuneration" of the hard-worked native.

**One Half-penny per diem, or less!**

M. De Smet de Naeyer, the Belgian Premier, said in the Belgian Chamber last July, in this connection—

"The natives are not entitled to anything—what is given to them is a pure gratuity."

## DEMETRIUS C. BOULGER
explains:

"All labour is paid for. . . . The black man goes into the forest, collects the rubber, takes it to the functionary, and is paid a full wage for the time and trouble that its harvesting or collection cost him."

"If labour is adequately remunerated it cannot be termed slavery."

## "If Labour is adequately remunerated it cannot be termed slavery."

Demetrius C. Boulger.

To speak of "adequate payment" for the forced labour imposed on the natives is a mere blind.

The underlying fact is that of unblushing

**CONGO SLAVERY.**

## "Out of thine own mouth, will I judge thee."

The Bulletin Officiel gives the Official returns of Congo Trade from year to year. The following are the facts for 1902.

### Total Exports

Of which Ivory and Rubber constitute 99 per cent. £1,868,787, roughly TWO MILLIONS STERLING.

### Total Imports

£723,236, not three-quarters of a million sterling

If the imports represented genuine trade they ought to total well over one million (exclusive of Governmental stores, etc.)

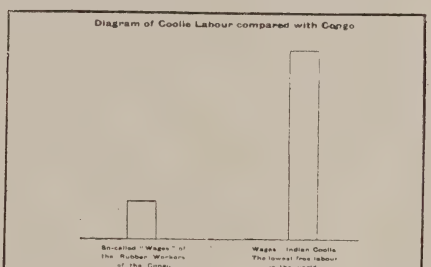


Diagram of Coolie Labour compared with Congo
So-called "Wages" of the Rubber Workers of the Congo.
Wages Indian Coolie. The lowest free labour in the world.

## But!

70 per cent of the Imports are not intended for trade with the natives—but for Governmental uses, public works, etc.

**The following items demonstrate this point:—**

| | Francs. |
|---|---|
| Steamers, Boilers, Anchors, Chains | 754,242·12 |
| Military equipment, Arms, Ammunition | 999,297·86 |
| Stores, Preserved Meats, Potatoes | 3,948,667·05 |
| Scientific Instruments | 86,959·44 |
| Cigars and Cigarettes | 82,270·32 |

etc., etc.

## A Leading Question.

If the native is paid so miserable a pittance, why does he work so diligently as to export two millions' worth of Rubber and Ivory annually?

## IT IS THUS EVIDENT

That only 30 per cent. of these "trade imports" can possibly go to the natives as payment for bringing in about £2,000,000 worth of rubber and ivory!

**Their Full Pay cannot exceed**

**£210,000.**

"The equivalent price for the labour!"

Demetrius C. Boulger.

## The Awful Explanation.

**CONGO SLAVERY.**

The Natives are forced to collect the Rubber at the muzzle of rifle and gun—by an enormous Irregular Army in the employ of the monopolies, numbering probably about 14,000 men; reinforced, in case of need, by the Regular Army of the State numbering 16,000 men.

**30,000 Guns and Rifles behind them.**

"No Guns, No Rubber!"

*As illustrated by a Set of Slides shown by Dr. H. GRATTAN GUINNESS in his Lecture, entitled: "A Reign of Terror on the Congo."

## PART V.

# What Has Been Done.

CONGO terrors have increased during the last ten years in spite of a constant stream of protest. The various Missionary Societies on the Congo have sent complaints to the directors of the rubber companies ; to the local Commissaires and other agents of the Free State ; to the Governor-General and to King Leopold, and yet the authorities have done nothing to stop the awful condition of native oppression. The European press has also been informed, and evidence of the enormities perpetrated in the name of civilization scattered far and wide. But whilst the Congo Government has not been insensible to the gradually increasing indignation, which its administration has aroused, and various humanitarian decrees have been passed in order to pacify objectors, these can only be described as paper reforms and nothing more! Nemesis, however, does not eternally delay, and we rejoice that international concern is at last awakening.

A fresh and strenuous campaign on behalf of Congoland was begun in the spring of 1903, largely owing to the efforts of the press in again giving publicity to the truth. The *West African Mail*, under the able editorship of Mr. E. D. Morel, began to publish week by week a series of condemnatory facts, shortly after Mr. H. R. Fox Bourne had rendered the cause invaluable service by the publication of his book, entitled, " Congo Civilization, the Story of International Wrong-doing."

On May 20th, Parliamentary action followed, and under the initiative of Mr. Herbert Samuel, Sir Charles Dilke, Sir John Gorst, Mr. Emmott, and other prominent members of Parliament, the House of Commons requested " His Majesty's Government to confer with the other Powers, signatories of the Berlin General Act, by virtue of which the Congo Free State exists, in order that measures may be adopted to abate the evils prevalent in that State." The Government did not fail to avail itself of the opportunity thus given, and two months later Lord Lansdowne addressed a strong note to the Powers upon the subject. The importance of this action has been emphasised by the subsequent journey on the Upper Congo of His Majesty's Consul, Mr. Casement, whose evidence will shortly be laid before the House. We have reason to believe that it will constitute a terrible exposé of the present-day condition, and trust it will do much to prove that the *principle* underlying the exploitation of nearly the whole of the Congo State by Concessionaire Companies is inherently vicious, and incapable of successful application without abuses of the most inhuman character.

## PART VI.

# What Ought to be Done.

1. Earnest and continued prayer should be made to Almighty GOD, our Heavenly Father, that He may of His mercy over-rule the condition of present distress on the Upper Congo, and speedily terminate all forms of slavery and oppression. And to this end that all missionaries may be upheld by His gracious favour, and that the Governments of Europe may be rightly directed in their consultations, that so they may worthily discharge the heavy responsibilities which they have undertaken in respect of the helpless natives committed to their charge.

2. Hearty and widespread support must be afforded to His Majesty's Government in the outspoken attitude which they have adopted. In order that this may be done the facts of the case must be made widely known ; and resolutions similar to that given below might with advantage be adopted by public meetings, conferences, Church gatherings, men's meetings, &c. Such resolutions should be forwarded to the Marquis of Lansdowne at the Foreign Office, Downing Street, London, W., and to the local Member of Parliament.

### FORM OF RESOLUTION

to be adopted at the Mass Meetings conducted by Dr. Guinness :—

**"That in view of the present reign of terror on the Upper Congo this meeting desires to express its hearty and unanimous approval of His Majesty's Government in proposing to 'confer with the other Powers signatories of the Berlin General Act, by virtue of which the Congo Free State exists, in order that measures may be adopted to abate the evils prevalent in that State.' The meeting hopes that all efforts of His Majesty's Government directed to this end may be crowned with speedy success."**

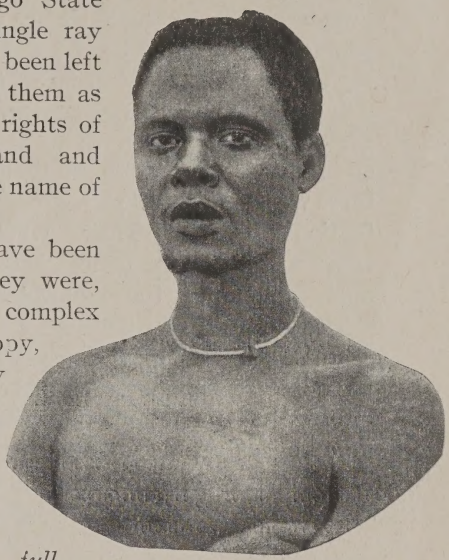
Dr. Guinness will be glad, as far as possible, to address important gatherings that may be convened for the purpose of increasing public interest in the Congo Question, and correspondence is invited on the subject. All communications should be addressed H. Grattan Guinness, M.D., Harley House, Bow Road, London, E.

# Appendix.

## ANOTHER ASPECT OF THE CONGO STATE.

Upon the dark picture of Congo State oppression, there may be flashed a single ray of light. The Congo natives have not been left solely in the hands of those who regard them as wealth-producing instruments with no rights of their own—the Christians of England and America have also claimed them in the name of JESUS CHRIST their Lord.

Some critics think that it would have been better to leave the Congo people as they were, without troubling them with more complex views of life. This fallacy of the "happy, simple native" was, however, rudely dispelled when missionaries first went amongst them and began to understand something of the actual condition of degradation in which the people lived.

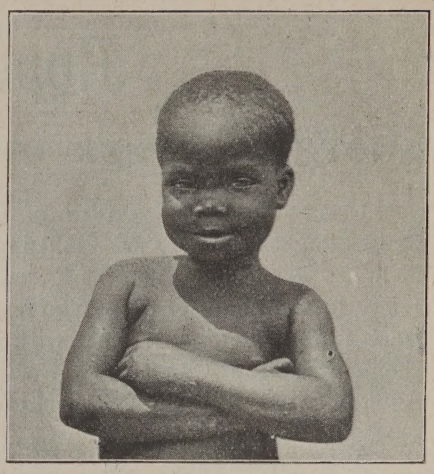


A CONGO NATIVE.

*At that time cannibalism was in full swing*, and canoes frequently might be seen descending the river, laden with slaves to be sold as human food. Not alone were the slain in battle devoured by their conquerors, under the impression that they could in this manner acquire the strength of the vanquished, but the lowest forms of anthropophagy were practised by the tribes of the interior. These were the people who pursued Stanley with cries of "Meat, meat, meat."

*Cruelty was universal*, and characterized even the most ordinary commercial arrangements, such as the ratification of an important bargain. The custom in such a case was to fracture the arms and legs of some poor slave, and leave him to perish without either food or water.

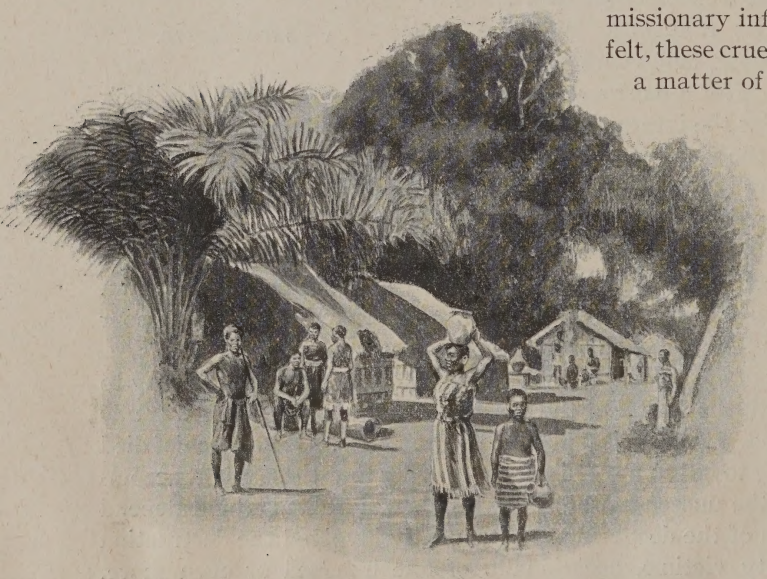
*The horrors of domestic slavery were universal*, and it would be easy to fill a volume with the recital of the miseries entailed by this cursed traffic in flesh and blood. One typical instance must suffice. When a chief died it was customary to kill some of his slaves in order that these might accompany him into the unseen world. The number murdered would depend upon the wealth of the deceased, and frequently involved the destruction of ten or twenty victims, occasionally of one hundred or even more. Some of the chief's wives were not infrequently buried alive in the grave under the corpse!



A CONGO BOY.

*Lying and stealing* were rather accomplishments than otherwise, and truth was a rare commodity. *Polygamy was universal* and morality, as we understand it, was practically non-existent.

*The religion of the people was demonology*, a perpetual attempt to propitiate evil spirits by the wearing of charms. They believed in a Supreme God, who was the creator of all things, but, as he was good and would not harm them, there was no need to pay any attention to him. Their whole effort was therefore concentrated upon appeasing the malevolent spirits by which they believed themselves to be surrounded, and the witch-doctors, whose supposed supernatural powers of detecting and opposing demoniacal influence gave them a position of great importance among the ignorant and credulous masses, were a source of perpetual danger to the community. Thousands of lives were sacrificed every year at their instigation, and they constituted one of the most difficult elements of opposition to the advance of the Gospel.



A CONGO VILLAGE.

Nevertheless, wherever missionary influence has been felt, these cruelties are entirely a matter of the past and if space permitted it would be possible to tell story after story of the way in which these degraded people have been delivered from themselves and developed into pure and healthy-minded men

and women through the influence of Christian teaching. Just because the missionaries know the possibilities of the Congo natives, they stand in the front rank of those who demand that they shall be freed from their present oppression.

At the first United Conference of Protestant missonaries held at Leopoldville in 1902, the following statistics were given as to the strength of the forces at work. There are 211 Protestant missionaries on the Congo, belonging to 8 various Societies. There are 283 native evangelists, and 327 native teachers ; 40 main stations and 192 out-stations ; 6,521 communicants and 1,470 catechumens ; Sunday School attendance 5,641, and Day School 10,162.

The majority of the communicants are found in the cataract region of the Congo, in the ranks of the American and Swedish Missions, whose Church Roll together numbers 4,876, but every mission on the Congo has more than justified its expenditure in men and means, and shown that the only way in which these people can be raised is through a civilization rooted and grounded in Christian truth. The Congo Free State was founded in the name of Almighty God—nevertheless, with a few honourable exceptions, its officials have left the missionaries to prove that a white man need not necessarily act as a ruthless destroyer of liberty and life, but may represent Eternal life and love.

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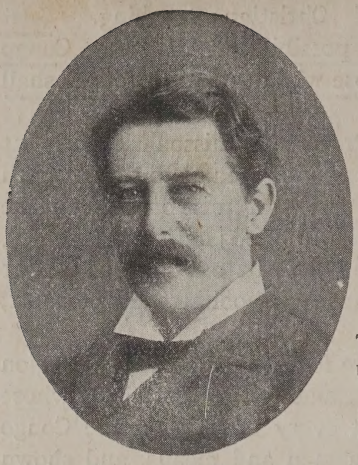

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